



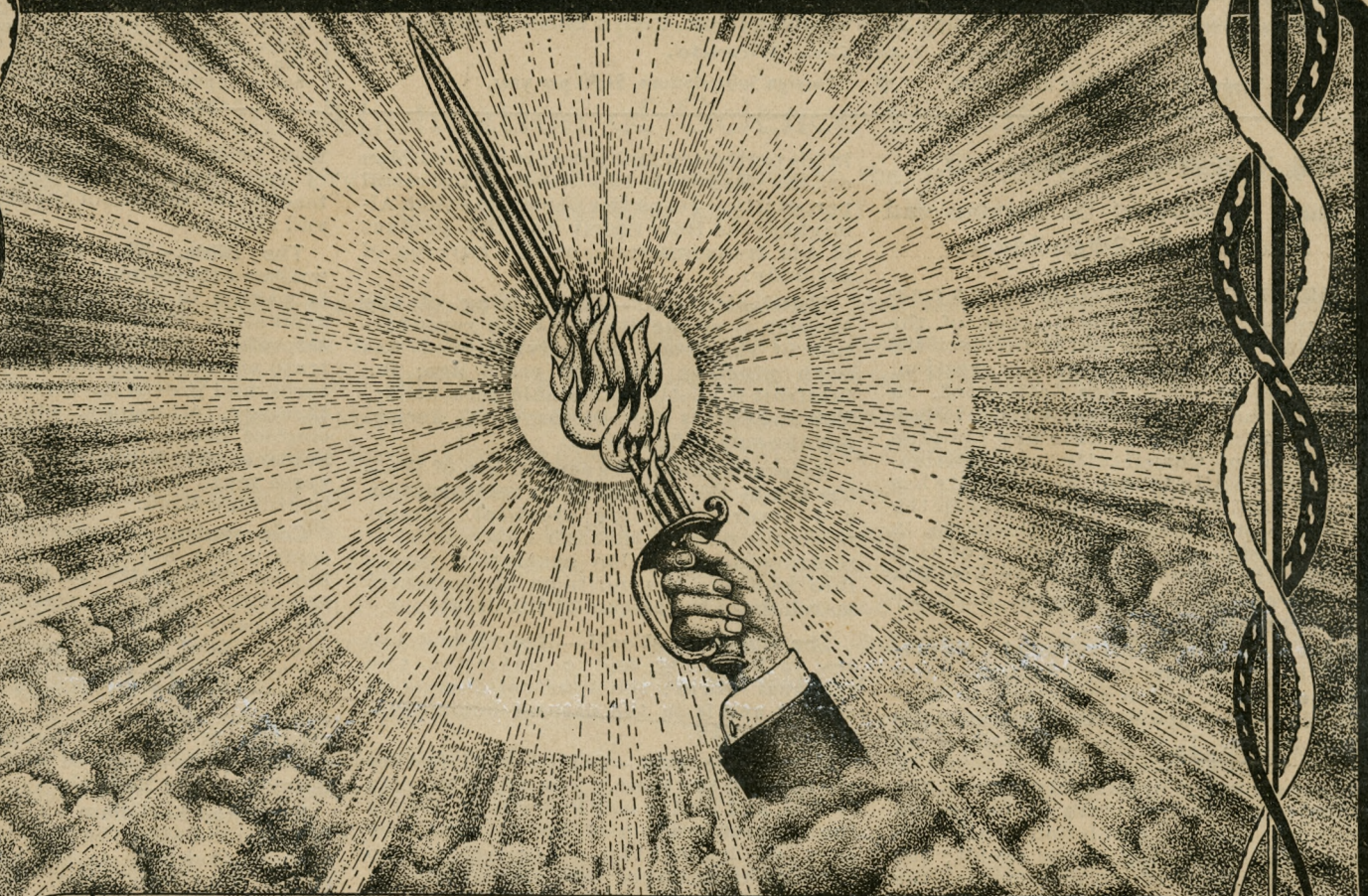
# THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**Oreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is employed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Application of Science to Life.

The Continuity, Purpose and Fruition of Koreshan Universology; the Scientific basis of the New Social Order; Immortality and Eternal Life.

KORESH.

IF THE STUDENT will investigate Koreshan Universology comparatively with the so called science of modern times, he will the more fully and comprehensively appreciate the scientific continuity of Universology, from its basic astronomical formula to the final purpose of genuine knowledge in the application of this knowledge to the concerns of life. Howsoever much may be known, or supposed to be known, of the form and laws of the physical universe, it is never *claimed* for modern astronomy that it furnishes a basis for social organization or social government. A thousand star-gazers may multiply, in observation, by photography and other means employed for discovery, the units to the numerical valuation of the conception of grandeur, and by that knowledge furnish nothing to the possibility of intellectual, moral, or spiritual improvement; and furnish absolutely nothing to the value of the things which go to make the aggregate of human happiness.

The Bible, which is supposed to constitute the basis for the formulation of moral law and religious obligation, begins its course of enunciation by declaring the laws and processes of creation, as if these were a necessary concomitant of that general and special moral code which God designed to guide the world to its goal of destiny. Of course, we know that the "higher criticism," in comparing the Mosaic account of creation with the "discoveries" of modern science, and especially with modern astronomy, has decided that Moses did not know much, having lived in the "dark ages;" and though God might have known originally, something

about his own processes, he forgot how to express his principles and laws in scientific terms; and that, therefore, the Bible is not intended to comprise an expression of reality concerning creation, after all. It was a mere makeshift of the Almighty!

Modern science, as principally founded upon the fallacious concept of an illimitable universe, which means an unknown and incomprehensible creation with an unknown and incomprehensible cause or creator, leads us to no definite conclusion regarding anything. On the contrary, the Koreshan Universology begins with a definite knowledge of the laws of form and function, with the application of these principles and laws to the anatomical structure of the universe and its physiological activities.

Koreshanity discovers, first, the form and limitations of the cosmic structure. This structure comprises the great shell or egg in which all life incubates. It is limitable in space and is eternal, because upon its own inherent laws of being depends its perpetuity. Function cannot obtain without a corresponding and adequate form in which to perform that function. Therefore, it essentially follows that form is coeternal with its cause. The structure and function of the physical universe constitute a unit, comprehensible to the mind so consciously developed as to become the perfect offspring of the aggregate cosmic whole.

Society when developed, or when the incubation is complete, must be the counterpart, in its social structure and organic life, of the physical cosmos; and a knowledge of this cosmic form and function must con-



stitute the basis of the organic law of societal fellowship and activity. The stars in the physical universe have and maintain definite relations and motions. The laws of momentum regulate orbital and axillary activity. There is no encroachment of one domain upon another, but all work in harmonious activity for the aggregate and coeternal good.

The science of cosmic activity is the counterpart of social activity; and with the laws of the physical universe understood, can be correspondentially applied to the form of universal government. Koresban Universology determines the eternal continuity of the whole, therefore *eternal life* to the involved product of the whole in its least form and function—this being the perfect Man when the fruition of humanity has attained its goal.

A knowledge of the laws of the form and function of the great cosmic organism is acquired that these principles of universal economy may be applied to life. Hence we first knew the physical form and function as obtaining in the cosmic egg, that we may secondly comprehend the principles of the application of this knowledge to the affairs of human life, the primary attainment being immortality. We do not want knowledge that we may know how to exist mortally, but rather, we seek and comprehend the laws of eternal being as expressed outwardly in Nature, that we may attain to immortal life and apply the principles of continuity through immortality to eternal life.

## New Century Studies and Reviews

Lucie Page Borden

### LITERARY DISCERNMENT.

A Review of Bernard Shaw's Criticism of Shakespeare; the Master Dramatist Shown to Eclipse Modern Playwrights.

**W**ILL THE READERS of America agree with Mr. Bernard Shaw that "Shakespeare's characters have no religion, no politics, no conscience, no hope, no convictions of any sort—that Shakespeare himself was a very incompetent thinker, and took it for granted that all inquiry into life began and ended with the question, 'Does it pay?'" It is possible that Mr. Shaw has been able to eclipse Shakespeare and write, as he avers, a better play than "As You Like It," in the opinion of an audience of one; but will he carry his public with him in proclaiming with the blare of trumpets that Shakespeare wrote "hollow platitudes" and "romantic nonsense"?

Was Shakespeare "an incompetent thinker"? Perhaps there is some occasion for dissent from Mr. Shaw's opinions in the well-known fact that Shakespeare has stimulated more writers who have written more volumes about him than were ever written in regard to any one author in modern times.

Whose characters have stood the scrutiny of time as offering the most variety, the most creative power, the most vivid portraiture, the strongest analytical faculty in the world, if not Shakespeare's? Has not the critical power of the past three centuries passed judgment on these characters? And yet, they live in the mind and fire the imagination as when they were first conceived. Some contemporaries of Shakespeare did him scant justice. There is always reason when a man's performances begin to seem small in the eyes of his contemporaries,—so small that instead of letting him sink into obscurity, they feel impelled to blazon forth his weaknesses. Some of Shakespeare's contemporaries were disgusted with his plays, and there was one man who called him an upstart crow. Was that man jealous? Well, he was himself a writer of plays. Mr. Shaw is also a playwright.

Shakespeare's wonderful knowledge of the Bible has often been the subject of comment. Some have gone so far as to discern that he was a member of the Roman Catholic church, others have called him a Protestant; but most people think that his mind was broad enough to take in all phases of religious thought known in that day without circumscribing himself by an avowal of preference.

Mr. Shaw has suddenly made the surprising discovery that Shakespeare wrote "romantic nonsense" and that the public liked it. There is certainly nothing in the least Shakespearean in the books and plays edited by Mr. Shaw; so perhaps that accounts for the fact that the same encomiums are not passed upon him that were bestowed upon Shakespeare. For instance, nobody has called Mr. Shaw myriad-minded, nor professed to love him just this side idolatry.

The profundity of Shakespeare's thought is not fathomed at a glance. The richness of his imagination is always seen by those of a poetical nature. It took a woman who has been called "Shakespeare's daughter" on account of her masterly delineations, to devote to him the "crowns of the world." Discernment means capacity for perceiving the merits of another. Anything short of this is conceit. A man whose horizon is bounded by himself is incapacitated.

The richness of Shakespeare's imagination has never been fathomed more completely than it was by one of his admirers. Ben Johnson, who professed for him all that most ardent enthusiasm could enkindle in the shape of praise. This man had discernment. He was able to see outside himself, and when he saw something far beyond his own powers of thought and expression, he simply bowed his head in worship of the beautiful. The soul of Johnson was in admiration before that of Shakespeare, and for that reason the best known and best loved of his poetical stanzas refer to the man who was not of an age but for all time.

The Shakespearean cycle was composed of men who drew their inspiration from the great dramatist. They were all rated as second in quality, compared with the shining luminary who drew about himself that galaxy of stars; and yet anyone in that bright firmament



would have eclipsed the modern playwright who has made the sad disclosure that Shakespeare was an incompetent thinker.

The literary friendships of the world have not been so numerous as to escape detection. Boswell was not a writer himself in any literary sense, so his admiration for Ursa Major cannot be considered in the same light as that of Johnson's for Shakespeare or Shelley's for his "Adonais."

At first view the extraordinary disclosures of Mr. Shaw, the socialist, seem but a piece of satire; but when he declares, apparently in cold blood, that Shakespeare's characters are wanting in everything that would give consistency, or even *raison d'être*, one is forced to consider the article as evidence before the fact that Mr. Shaw is deficient in sensitive qualities. The versatility of Shakespeare is as little seen by him as if he had never tasted the delights of Rosalind's impetuous nature or compared her with Portia, with Hermione, with Falstaff, or with Hamlet.

The "incompetent thinker" has the consummate audacity to work out a psychological analysis of motive which shows men and women in all stages of experience and all grades of life conforming to a certain mold of individuality. The materiality of Shakespeare should be refuted by a single play. The question of *quid pro quo* does not enter into the nature of Antonio, nor does it temper the eloquence of Portia. Because Shakespeare borrowed his plots and wrote rapidly and voluminously, is it therefore best to stultify the judgment by proclaiming that his test of life is "the vulgar hedonic test"? The golden threads which he wove into his tapestry may have belonged to another writer in the past, but he has the honor of weaving them into a beautiful and artistic pattern.

The interest felt in the Shakespearean dramas is perennially keen. No matter how many modern dramatists begin to write, nor how many beautiful spectacles are put upon the boards, the interest of the world centers in the master mind that reached the zenith of dramatic power for the age now closing. The same principle is always active in each domain of thought. There is always a central figure to claim the world's attention and depict for it the best that is possible in that realm of air where angels float.

The beginnings of the new drama in America will be in a nucleus where the divine purposes and the law of centrality are comprehended so that the metaphors which enkindle the imagination will proceed from thoughts of Nature in harmony with truth.

The assaults upon Shakespeare simply redound to the discomfiture of his assailants. He was an acknowledged master in his profession, and the crowns of the world, as Mrs. Browning says, belong to him, not because he borrowed, but despite his borrowing, just on account of his superiority to all the other dramatists of the English period who preceded him or followed in his footprints.

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All truth is divine, and all truth is substance.

#### The Art of the Playwright.

THE MODERN STAGE has met with a loss in the person of Mr. Joseph Jefferson who died recently at his residence at Palm Beach, Florida. He was one of the many tourists who find in Southern Florida, an escape from the inclemency of the Northern blasts. He was celebrated as one of the few actors who attain simplicity and naturalness. His roles are as familiar to the American people as those of Garrick were in the eighteenth century. His genius has been called in question, but he had the most charming personality of any modern actor, so that those who saw him only a few times in his lighter roles, retain for him a feeling of warm gratitude for the pleasure he afforded them.

The denial of genius to Mr. Jefferson is half due to jealousy of his talents and two-thirds to envy at his success and popularity. He was wonderfully keen in his powers of delineation, and in the methods he used may be seen the secret of good dramatization. Simplicity and naturalness are accorded him by the same critics who decide in an arbitrary manner that he was not a genius. What is genius in an actor if not the power of copying nature to the extent of reproducing her types?

It is true that Mr. Jefferson did not essay the same roles that have made many actors famous. He confined himself to a repertoire that ranged from Rip Van Winkle to the Heir-at-law. He did not attempt the sterner passions such as scorch the breast of Othello and Hamlet. His repertoire was especially adapted to please a public that needs to be diverted from its cares and to leave the theater happier than at the beginning of the play.

The career of Mr. Jefferson has been more essentially American than that of most dramatic artists. His beginnings were small, but as his popularity increased he became one of the most successful actors on the stage. Why should one compare him with other or with greater men? Each tree of the forest is good after its kind. Mr. Jefferson possessed apparently the secret of perennial vivacity. He was unable to perform the parts taken by others in the world's history, but as an actor on the American stage he cultivated his talents so as to be known and honored as a representative of culture.

Mr. Jefferson's demise brings up the subject of the dramatic profession. Is it not the art which ministers to the happiness of every citizen? Is it not one which conduces to the good of society by presenting in a humorous way many of its follies? The dramatic profession was once esteemed little, and it is not so many years ago that an actor was refused burial services by a prominent clergyman. The personality of Mr. Jefferson has done much to dissipate this prejudice. He cultivated the liberal arts as well as his own profession. He was a man of standing in the community. The dramatic profession is not alone in its loss, for a host of warm admirers are sorrowing for a friend.

The stage is to be honored in future as the vehicle



of communicating great truths. Famous men will be found listening to these truths. The arts are not abandoned. When society becomes corrupt, the saving virtue of new life comes to be the means of recreation. The same means which are employed to elevate society will elevate those arts which contribute to its happiness.

#### An Experiment in Floriculture; Some Products of the South.

MR. BURBANK, the horticulturist of Santa Rosa, California, has perfected the Florida swamp lily (*crinum Americanum*) until he has produced a hybrid of remarkable size and fragrance. Mr. Burbank is famous for pursuing new methods of cross-fertilization, and he has crossed the greenhouse varieties with hardy plants grown in the open air. The result has been an improved specimen of great beauty. The native flowers of America are susceptible of improvement in many directions. Not satisfied with the large white lily thus produced, Mr. Burbank has crossed the swamp lily with the amaryllis. The new hybrid varies from pure white, flushed with rose, to rich crimson. The foliage combines characteristics of both plants.

The cypress forests of Florida are said to be especially useful, for this wood ranks next to mahogany. The pine trees of the South are tapped somewhat like the maples of the North, and the sap goes to make turpentine. Some trees, such as liveoaks and mangroves, are loaded with a peculiar variety of orchid, shaped somewhat like a pineapple plant. They are very curious, and push out long stalks tipped with a scarlet blossom. In riding through the pine woods, one looks up to the tops of cypress trees and sees the scarlet petals of these air plants gleaming through their branches. There are other kinds of orchids found upon the trees, some with a purple flower, and there are little tree ferns that look like diminutive specimens of the sword fern grown in hot-houses.

The beards of moss pendant from the trees, give a strange and picturesque aspect to the landscape. The moss also has its commercial value, being used in the construction of mattresses. The resources of the South have not been sufficiently exploited, but they bid fair to come to the front in the next few years. Very pretty hats are made in the Koreshan Unity by using the central shoots of the common palm. These hats are very different from the coarse straws and have a dainty appearance, trimmed with the native grasses.

#### The Science of Geometry.

KORESH.

A true knowledge of the geometry of the universe definitely determines the fact that there is a small nucleus, a pivot, upon which the universe turns. The geometrical figure of the cosmos definitely corresponds to the anatomy of the microcosmic man. We therefore state that the central figure of human intellection, manifest as the personal force of organic life, is the Lord God. This testimony is corroborated by the declarations of the Lord in the claims he made for himself, and by the testimony of his Disciples.

## Department of Astro-Biology

Rabon Adonoseperi

#### ASTROLOGY AND DOMESTIC ENVIRONMENT.

Suggestions to Inquirers Who Encounter Difficulties in Seeking to Apply Koreshan Principles to Life.

WE HAVE OF LATE, been in receipt of several communications from correspondents who, while frankly acknowledging the truth of the doctrines of KORESH and expressing their ardent desire to make effective in their lives the scientific principles of being that are promulgated thereby, intimate that apparently insuperable obstacles are interposed between themselves and the object of their desires. The main stumbling-block appears to embody itself in certain conditions of environment, principally those of a domestic nature, which so hedge and imprison the would-be novice that he is unable to extricate himself from their toils.

The general impression appears to be that the science of Astrology applied to the nativities of these domestic obstructionists, as well as to that of the obstructed, might assist in discovering for the *detenu* some gap in the bristling armaments of adverse conditions, which would afford him a loop-hole of escape. There are comparatively few people who when first awakening to the truth of Koreshan doctrine, and who desire to make an application of its precepts, that do not find themselves confronted with certain social problems, the solution of which is imperative.

The first sensation experienced when the Cellular Theory of cosmogony has lodged itself in the rational faculty of the mind, is a fancied difficulty in physical breathing which is shortly followed by the very real stress in mental respiration, owing to the constricted and impure mental conditions, which is succeeded by a sense of physical confinement due, not to the environing confines of the physical universe, but to the restraints imposed by the biological circle of family units and conventional considerations which constitute a circumvallation which, when the victim has learned to long for the purer air and hygienic conditions afforded by the Koreshan family circle, often presents a united sequence of impedimenta that is hard to remove; neither is it agreeable for man to discover that his most formidable enemies are those of his own household, and that those whom, up to the time of his awakening, he has held to be the dearest and most beloved, must be sacrificed to that stern and relentless master—duty.

Now, it is an undeniable fact that man's environments are his own creations, called into being by his actions in the past, and that the iron bonds and shackles which hold him captive today have been welded by the weaknesses and timid yieldings to sensual temptations to which he has succumbed. It stands to reason, therefore, that mental strength and a stern



resolution are necessary to overcome the self-created jailer.

The construction of the biological macrocosm at the present day, displays an environing chaos of adverse human conditions which in every way corresponds to the family circumstances that hedge the vidual man; and interesting as it would be to analyze and dissolve the particles of the complicated structure of man's personal environment, we must perforce deny ourselves the opportunity even when it presents itself, for we have neither the time, still less the capacity, to unravel the tangled web that his errors and ignorance have woven during the past ages.

There are diverse manners by which an obstacle may be removed; but as all obstructions have been created solely by him to whom they present themselves, it falls to the creator to discover the solution of the difficulties; and although astrological science cannot be employed to remove the effect, it may be of service in throwing some light on the cause, and presenting thereby a view of the family relationship that will possibly induce the much hedged aspirant to adopt a course of remedial procedure more direct, more courageous, and bolder than would otherwise recommend itself to him.

In astrology, the nursery or early environment is signified by the fourth house or the sign Cancer which corresponds anatomically with the belly or womb, and personally to the mother. It is also that division of the Zodiac that signifies the sepulchre, grave, and end of the mortal life's journey. It is the finality, not only of a single embodiment or reincarnation, but the first as well as the final link in that concatenation of lives that marks the progress of the vidual from the time of his first descent from the central Fatherhood until he returns—the experienced traveller—to the house of his youthful conception. Cancer, then, is both the house of departure and the terminus of the journey; the beginning and end of the circle of experience; it is the womb wherein the early gestative processes are carried out; the scene of infantile experiences and the goal of maturity; and as such it is the house of innocence and of realization, of the second as well as of the first childhood.

Man is a wayfarer, and the scene of his wanderings is the vast environing cell of the physical universe. The approaching termination of his journey reveals the complete topography of the country he has explored; and his personal environment with its wealth or poverty, social distinction or obscurity, relatives, and bric-a-brac are the load he is carrying, the material trophies that he has collected by the way. They are mental precipitates whose intrinsic value is infinitesimal when compared to the vast but hidden treasures of mental collections that lie stored in the inner recesses of his memory.

But vidual man is commonplace. He is a vandal tourist, despoiling and contaminating all he contacts; he is devoid of all romantic and æsthetic feelings; a vulgar and sordid tramp in a world whose beauties his

external mentality is unable to appreciate. He is poverty-stricken, and knows it not, for his lack of discrimination has led him to burden his shoulders with the glittering but valueless mica that strews his path, while he discards the opaque and lustreless stones that veil the priceless diamond. Now, the mica (crumbs) are the material objects of man's sensual affections; and the white stones that he has left by the way are hidden collections of past experiences that he has not comprehended, but which have impressed themselves on the memory. Awakened to a sense of what involves true intrinsic value, the progressive man discards the trash he has collected in the days of his intellectual darkness, and returns by the way he has come in order to *re-collect* the mental gems that ignorance in the past has compelled him to reject.

The constellation Cancer, the spiritual division, denotes the memory, or rather that external and environing mentality which encloses that vast storehouse of past experience which contains the record of man's adventurous career throughout the past ages. It is the reflector of the transitory and trivial experiences which he encounters during the term of a single embodiment, and which impress themselves on the sensitive retina of his interior memory, and which are automatically emplaced in juxtaposition to the figure already inscribed, to be expressed as his own personal character.

In the physical universe we find that an orderly stratification is veiled behind the opaque curtain of a disordered and superficial superstructure of chaotic conditions, which in the heavens is denoted by the cold, changeful, and nocturnal rays of the lunar orb, fitting emblem of the unstable and unsatisfactory conditions that, like an enclosing rampart, shelter the wealth that is man's inheritance, but which must be stormed and taken ere the priceless gift can be appropriated. The fact that the universe is limited, that it is the environing womb of the mother, the nursery of his infantile experiences, and the palace of a Royal Parent, is the first sign of recognition or remembrance of past experience that comes to the wayfaring wanderer as he nears his journey's end; and it is generally accompanied by an excessive loathing for his present family relationships; for the paltry trifles with which his back is loaded; and above all for his plebeian parentage. He cognizes the fact that his old loves are false affections, his old friends are *bourgeois*, his former pleasures mere transient vulgarisms. He longs for the love and tender embrace of a Royal Parent; he desires to stand forth as Prince and rightful heir to the vast dominions of his lordly Father.

The precipitate of an ultimate's past is embodied in his sensual environment. It is the enveloping garment in which he discovers himself when he approaches the portal of the Royal Palace, and of which he must divest himself if admittance to the Halls of Royalty is to be gained. He must perforce cast off the garments that denote the calling of a vagabond, and don the menial but royal livery of the King's household. This is the first great sacrifice that is demanded of him who would prove himself worthy to be acknowledged heir to the throne.



It is a fact worthy of note that those persons to whom the Inside Theory of cosmogony is most distasteful by reason of the stricture it imposes on the range of their thoughts in a material direction, are those who voluntarily limit the scope of their affections within the narrowest encompassment of family relationship. There appears to be a large number of persons who readily embrace the Inside Theory, but lacking the moral courage to break down the social barriers that imprison them, await some loop-hole of escape with which chance may favor them, or the assistance of an outsider to guide them through the tortuous ways of the prison-house which they themselves have erected.

To these we would cite the *modus operandi* of the caterpillar and the moth as affording an example of the direct and courageous way to effect their own deliverance. The former weaves a complex interlacement of fine threads as a sheltering home for the scene of its chrysaloid slumbers; and when spring arrives, awakening as the moth to the possibilities which the bestowal of wings confers, and seeking egress from the scene of its state of helpless and unconscious lethargy, the silken barriers are made to yield to the dental gnawings that are impelled by hunger for liberty. Here we find no endeavor made to unravel the skein, but a bold and direct attack on the prison-house that the mere animal sense of self-preservation had called into being.

Modern astrologers invariably refer to a conjunction of Mars with the Moon as one being attended with unfortunate consequences because the former, when in close relation to the latter is said to destroy and scatter all that the nocturnal light has collected during the course of her cycle. Now, the lunar orb, as the signifier of the earth, denotes all the false and deceptive impedimenta which hinder the progress of the pilgrim; and our advice to those who find themselves so encumbered is to apply the Martian sword to the Gordian family knot, and the scalpel to the cancerous growth of sensual environment that warps the affections, stultifies the intellect, and renders abortive the best efforts put forward by both.

The house of KORESH affords the only shelter that grants security, both mental and physical, to those who desire to be numbered as his offspring. It is the nursery and kindergarten wherein the rudiments of true education are imparted and the polished manners of courtly deportment are practiced. Situated on the sign Cancer, it is the uterine crucible wherein the elements that are to compose the form of the princely Child, heir to the universal throne, are being gestated; and those who pass its portals enter the womb of the virgin Mother. It is therefore an error to suppose that life at Estero bestows freedom from all restraints, which alone is vouchsafed when the pangs of birth throw wide the gates that lead to independent existence; but its priceless gift is freedom from the influence of the deceptive wanton who, harboring the base progeny of her iniquities in the den of her filthy environments, hurries to the darkness of the sepulchre, the children who by

acknowledging the tie of kinship inherit the disease of death to which she is heiress.

It is indeed astonishing, in view of the rapid march of events on the vast stage of the world's environment that heralds the approach of the closing scene in the great tragedy of human experience, that so few should cognize the perils that lurk in the enveloping coils of the old family relationship; and it is still stranger that even among those to whom has been granted the privilege of recognizing the true family circle, and a first view of the Royal Home, there are so many who from lack of courage, of enterprise, and even of the mere animal desire for self-preservation, fail to break loose from the bonds of plebeian kinship. There seems to be a general desire to wait for some other one to do something to smooth the path of duty. To these procrastinators and loiters by the way, we would bring to remembrance the fact that the old family tie is a moral disease that corresponds pathologically to the dreaded cancer—that most malignant tumor whose deadly tentacles often defy the knife of the most skillful surgeon; and that mental ailments operating through an irrevocable law, soon or later, if not eradicated by the exercise of the will, descend to the flesh where they attain to the ultimate of their powers in the grewsome diseases which populate the graves that offer the final and cheerless embrace to mortal humanity.

## General Contributions

### THE POWER OF PERVERTED MONEY.

The Strength of the Priesthood of Usury in the Control of Wealth; the Righteous Government of the New Order.

BERTHA DINE, MATRONA.

**M**ONEY, AS IT EXISTS today, does not represent the genuine wealth of nations, but the diabolism of their usurers. Money, whether it confronts you as a disk of metal or the certificate of one, a national bank note or any other symbol of bondage to that idol of the monetary systems of all nations, the golden calf, speaks of a priesthood of the robbers of God, with a lie on its face as to Jehovah's good will toward men. The world's great priesthood of usurers who bleed the people to support themselves as their gods, have names and functions and guises innumerable. In their front rank at present, strutting about in all the paraphernalia of dress-parade worthiness, are "the great captains of industry" risen from the ranks of men to a position on their necks, where they pose and serve as rear-admirals, their generals, the creators of stocks and bonds for the further enslavement of the people. These creators create, as does their nonentity god of il-limitability create the universe—out of nothing but that nebulous hypothesis the breath of their lying lips.

The real wealth of nations is in their brains, their lands, and seas, and their power to produce and dis-



tribute the greatest amount of the necessities, comforts, and luxuries of life, to the greatest number of people with the minimum expenditure of vital forces. The brain force of a nation as such, depends upon its polarity. If Eloah-Jehovah be its God, and his demands are acceded to, his divine government ownership will be established on the basis of his science of the laws of universal order and equity; and a people will be made manifest as the legitimate heirs of God and joint-heirs with Jesus the Christ. "Freely ye have received, freely give," will be emblazoned on the banners of a nation to be born of the Lord God, when it shall have destroyed the money power by destroying all necessity for the use of money. Money, as we know it, symbolizes the interest or usury-bearing bondage of the nations to devils who would eat the fruits of industry without performing the uses of life from divine love to the neighbor, without money and without price, because they *will* not.

The Lord God of the commonwealth of Israel was crucified between two thieves, fitting representatives of the Jewish and Christian dispensations, whose *nexus* and passover he was. God Almighty, the exponent and origin of all divine humanity, has been robbed of his legitimate inheritance in the person of his Son, now manifest as the Father-Mother Deity of universal life. He has been robbed of his tithes and offerings. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Hence the command, "Bring ye *all* the tithes into the storehouse, \* \* and prove me now \* \* if I will not \* \* pour you out a blessing, that there shall not be room enough to receive it." The Lord asks for *all* tithes, not *one* tenth, nor a tax on income lands or "grog," but straight-out, full government ownership of all his people and their resources, lands, industries, educational facilities, gifts, and callings. What for? That divine or commonwealth government may pour upon the nation from the Fountain-head that exemplifies it,—a blessing that shall fill every cup with God's good measure, pressed down and running over, an equitable distribution according to *need*, not *greed*.

There is not an art nor a science in the world today that is not in some degree of straight-jacket bondage to the iniquity of ill-gotten gains. The devil of commercial iniquity, greed, is undermining every form and function of personal and universal life. War is the only relief in sight to the multitude for determining the answer to the question, Who shall sit in Satan's seat and regulate the commercial powers of the nations? Commerce dead to greed of gain is an unknown power. Without the shedding of blood there is no remission of sin. It is well that blood has been and can be shed, and that the chill of death is the forerunner of life.

There are planes and degrees of death as well as planes and degrees of life. There is rank among dead men, popular belief to the contrary. There are men dead *in* Christ and men dead *out* of Christ. Men who account themselves dead out of Christ—that is, already immortal, have the privilege of fighting it out to the death of the body, out in the open fields of battle where glory awaits the victor in the fanes of the hells. The dead in Christ are called to a more excellent glory—the glory of establishing the kingdom of heaven in earth,

from which the shed blood of Abel cries to the Lord of Hosts for the remission of sin in the flesh.

The army of the dead in Christ is marshaled by the final call of God in the trumpet tones of the science of his universal Word, for the service of all the arts of men in the uses of righteousness, without money and without price. Is the reader an architect or builder? Let him yield his skill to the Captain of industry ordained of God to lay the foundations of his City in earth and build thereon. The establishment of the Commonwealth of Israel is identified with the building of God's city in earth in accord with a genuine science of all the laws of God which are the laws of the life and immortality of the Lord Jesus Christ. Are you sculptor, painter, poet, or a craftsman of any guild? There is a call for you to a divine use, sounded out in God's "new name" by Koreshanity. The Gods live in the Christs of the ages, but they will live again in the Sons of men, become the Sons of God, when they are wise unto their salvation and serve humanity in response to the call of God in his Christ, according to their divers gifts and callings, without money and without price. Men must learn to do for their kind what their hands find to do with their might, heartily as unto the Lord.

It is most scientifically known that the peninsula of Florida is destined to be the physical location of the seat of the new world's commercial power in a universal divine order of reorganized and revitalized national life. This peninsula is here as the best possible gathering place for all who intelligently pray, "Thy kingdom come. Thy will be done in earth as it is in heaven," and who would learn war no more. "Now gather thyself in troops, O daughter of troops." Gather for the prayer of faith to the accompaniment of works indicative of the only genuine repentance if you would be ready for the shedding of blood and the baptism of fire. When the Lord Jesus instituted for himself and his following the common purse, and gave his church by the incorruptible dissolution of his body, a Holy Spirit of coöperative industry and communal possessions, he illustrated the nature and policy of his kingdom of a world to come—the commonwealth of Israel. His seed, the Holy Spirit, was planted for the resurrection of itself as the animus of a world-power that should restore the life of his Immortal Manhood to the Godhood of the world.

"Blessed is that servant, whom his Lord when he cometh shall find so doing." Doing what? "Blessed are they that do his commandments." Are they being done today by the competitive system and those who uphold and live by it? You who are a wage-slave to its moneyed powers—can you do them? Never; but if you continue in its sin that grace may abound, you may become a victim of the bloodiest universal revolution the eye of the sun has ever beheld. You may become the forced *tool* of the most diabolic power that ever gripped the commercialism of the world, which represents the most central and the most circumferential principle of life, and made it the seat of satan. How can man escape if he neglect the great salvation of the saving power of truth in her gift to him of the science of life, and of its application to all the uses of life for life?

There is but one door to a new dispensation; never but one highway of holiness. The light of genuine science illumines the highway, and reveals the open door and the vista of glory beyond. The invitations to enter are out, and are for universal distribution to all who love the appearing and kingdom of the Lord's anointed Prophet, Priest, and King of the Commonwealth of Israel.





## In The Editorial Perspective.

THE EDITOR.



THE RESULTS AND REWARDS of intelligent research and observation are numerous. The Government of the United States spends annually about \$12,000,000 in the lines of scientific investigation and in the application of discoveries to useful purposes. Modern scientists make a great showing of results; the popular benefits are many. There is scarce a branch of modern science which the Government is not sustaining in one way or another—and the field extends all the way from astronomy to the breeding of beneficent insects and microbes. The Government pays astronomers enormous sums for benefits realized in various lines of activity. Without astronomy it would be dangerous to venture upon the seas; there could be no commerce between nations divided by the ocean. Astronomy is essential to the conduct of great railroad systems; for accurate time is absolutely necessary to the orderly running of trains. Accurate time is given to the nation by the Naval Observatory at Washington. The Government chemists are achieving results in various lines of manufacture and agriculture; and the making of accurate maps is one of the great results of geodetic survey. The popular mind, observing the results of years of investigation, feels gratified; but the people confuse *practical* science with the *theoretical*, and readily accept the speculative conclusions of the men engaged in these practical lines, who have ample opportunity to observe many facts; and observing them, seek to solve the problems presented to the mind. The practical phases of modern science, the numerous results of scientific investigation, are not the result of theories, but of practical research; rather, the theories are mere abstractions, and may be more or less fallacious and absurd. The great achievements in practical science are the result of empirical processes, not the result of the discovery of laws and principles. The theoretical side of modern science has contributed absolutely nothing to the welfare and happiness of the human race; and there are even lines of investigation which, while in the order of progress, can yield no practical benefit to the millions of people enslaved by the competitive system. The poor man wants more bread, more clothing; he wants opportunity to work; he wants better times, better society. Modern science is not giving him those things which are most essential to his life and happiness; indeed, through some of the great creations of genius, they are being taken from him, making his opportunities to earn a living fewer every year. The masses ask for such benefits to be derived from science as will ameliorate their condition. If modern science were scientific, involving the wisdom of genuine philanthropy, it would brighten the face of every man, woman, and child in the civilized nations of the world. They would then care for science. They do not take much interest in it now. They have to work ten to sixteen hours a day and have no time for thought. The work of the Smithsonian Institution does not appeal to them. They wonder why the Government pays Professor Langley \$15,000 a year for *chasing rainbows*; they would like to do the same if pots of gold could be found where the rainbows

rest. Professor Langley is making investigations "in the wonderful region of invisible colors below the red band of the rainbow." It is said that in this unseen portion of the rainbow is comprised three-fourth of the sun's energy, and upon the rays contained in it, the farmer depends mainly for the growing of his crops. But the farmer wonders if the investigations of the Professor will help him. Will the poor get more of the energies below the red band of the rainbow? Will elongation of the spectrum increase the wages of the toiler, the salary of the clerk? Hardly. But a few hundred thousand dollars devoted in another direction would yield enormous results for the enslaved masses. The Government could assist in demonstrating Koreshan Universology, the cosmogony of which furnishes the great pattern of the scientific social order and the formula for true economy in every line and domain of human activity. By investing less than one year's expenditures for scientific investigation, the Government for the people could derive for the people all the benefits of the practical application of the most marvelous science ever revealed to the human mind. The time is not far distant when the masses will turn from the high priests of scientific ignorance and industrial oppression, and seek relief at the hands of Him who comes to guide the world into all truth.

It would seem as if the modern mind had forgotten that there is such a thing as declension. The principle of retrogression eternally coordinates that of progression. Things will grow old and useless, and pass away. The Jewish church fell; and in the heart and soul of the people divorced from God, the inspired prophets saw only corruption; and when Jesus came, did he not condemn the teachers of the times because of their hypocrisy and fallacies? Christianity has passed through experiences similar to that of Judaism; it has been divided into sects; its primitive unity and power are gone, because in the heart and life of modern Christians the genuine truths of life are vitiated. But many minds think that Christianity is on the upward way; that though the external form of the church has almost completely disintegrated, the religion of the soul as experienced by modern Christians is the real thing and better than ever before. A writer says: "The great, the stupendous fact in modern Christianity is that nothing which opposes it can win any of the larger prizes in life or in politics. In this country an infidel, if his infidelity were known, could not be elected to even a second-rate office." We should judge from this that the great factor of success in modern life and politics is Christianity; that those who win in the spheres of activity are Christians; and that the great things of the day, the institutions of Christendom, the nations of civilization, are all good and righteous. It is a noted fact that some of the greatest successes in politics are through the greatest corruptions of political rings; that the greatest successes in the field of industry and commerce, pronouncedly Christian, are the greatest oppressors of the millions of people; that the most powerful Christian



nations are those possessing the most formidable engines of destruction of human life. These are the fruits of so called Christian influence, but they are not the fruits of the true and pure religion, not the fruits of righteousness. Christianity has declined from its primitive purity; the garment of the age has grown old, and is passing away. The religion of the new age must spring from a new germ; the old tree cannot be revived; it has borne its seed and cast it off, just as Judaism rejected the Messianic fruit of progress nineteen hundred years ago. The vigor of righteousness must be manifest in the new order, not in the forms of the dying movements of the old world.

A great deal has been said concerning the proposed wholesale utilization of the power of Niagara Falls. There are many lovers of the sublime in Nature who are earnestly protesting against the uncalled-for vandalism that threatens the destruction of the Falls. They desire to see the great wonder of the centuries, the beauty of the ages, preserved for the enjoyment of the millions in the future. Already millions of gallons of the Niagara are turned aside in canals and chutes to generate power for commercial and industrial purposes. A writer has recently declared himself in favor of so utilizing every gallon of water that courses the Niagara, considering that it would constitute "the grandest triumph of the human intellect" conceivable. It would not be a triumph of the intellect; it would be the triumph of *inordinate greed* that is ready to sacrifice not only the beauties of Nature, but human life, to attain its ends. The world is not suffering for want of power to turn the wheels that make more money for the millionaire. There is no necessity to offend the mind's sense of refinement and appreciation of the beautiful and sublime in Nature, by wholesale desecration of the sacred "Thunder of Waters." The governments of the United States and Canada have hitherto protected the Falls and opened public parks and reservations in the immediate vicinity of the scenes of beauty; and they should not now listen to the voice of deception. The American Government reserves Yellowstone Park and other choice spots of unparalleled magnificence; and now let the imperial sense of the sublime protect the Everglades of Southern Florida from the ruthless hand of the destroyer of not only a vast area of unsurpassed loveliness, but of the welfare of all South Florida. The existence of the Everglades prevents disastrous blasts of cold and the uncomfortable extremes of heat. Let the great natural protection of South Florida continue undisturbed.

Some one has written the following as an expression of a popular conception of Deity: "I believe in a great universal force, or energy, which is the source of all that is; from which all things come, hence called the 'Father.' The activity of the divine energy creates mind (heaven) and earth (material things, the body)." This great universal force is supposed to act independently of the material world, being specifically without body and without parts. Yet it is said to create. A seed is a creator; it performs its functions of creation through the laws of repro-

duction. The seed contains energy, the energy of its kind of life; the seed is an embodiment, its material form being absolutely essential to the performance of its functions. Form and function are eternal coördinates, because without form function is impossible. It follows, therefore, that the divine Energy of creation must be embodied in tangible form as the living seed of the universe—the tangible, perfect Man. The impulses of all energy are from a material base. The divine Manhood is essential to the existence and perpetuity of Deity, because God can be active only in a basis of activity. Finely diffused substance pervading infinite space could never accomplish anything. Power is not in tenuity, but in concentration of force in a form of expression. There is no energy apart from matter; no life apart from embodiment. God as "a great universal force" is a manifest absurdity, the greatest fallacy of modern times. The *divine omnipotence* was manifest in the *personality* of Jesus the Christ of nineteen hundred years ago, who declared in his Arch-natural state before his ascension, that "all power in heaven and in earth" was given unto him. Therefore, he must have possessed all the powers of the Creator in his perfect Manhood.

"The Charlatan in Reform" is a subject of discussion by the editor of *The World Today*. He has doubtless meant his words to apply to writers engaged in wholesale exposes of the corruption and fraud of giant corporations; but his utterances apply with equal force to any and all quack doctors in the field of social economics. But it should be borne in mind that abolition of the charlatan in reform would no more cure the existing evils, than would the mental and physical ills of humanity be cured by forcing every quack doctor out of practice. If there were no disease there would be no doctors, not even the quacks. The charlatan in reform may not be wanted; but his presence is significant. He is a testimony to the fact that there is a real basis for his profession; besides he may be deceived as to the character of his own mission. A good many so called reformers think they are doing good. They may make themselves obnoxious, but they may tell some truth about the facts they have observed. The doctor may not be able to cure, but he may be able to detect alarming symptoms. Specialists have failed in reform; but they agitated questions. Today the world is listening attentively to the stories exposing a number of money-grabbing concerns. If what is revealed in these stories is true, there will soon be an enraged public demanding a better and purer state of things. The terrible revelations of the present are but a prelude to what is just before us. The sins of age-long competism are being heaped upon the heads of the captains of industry and commerce. The law of retribution is sure, and busy-bodies may be instrumental in calling attention to skeletons in the closets of the corporations; and the consummation will be reached, though false prophets may seem to drown the voice of the true Seer and Sage of Science. The presence of the charlatan in reform is evidence of the fact that the genuine Reformer and Restorer is in the world. The counterfeit has no force except upon the basis of the integrity of the genuine.



# The Open Court of Inquiry.

THE EDITOR.

## Progress in Koreshan Study.

"Of the many more questions I have refrained from asking you than those I have sent, are a large number propounded by other questioners and answered in various numbers of THE FLAMING SWORD. Among these is a query concerning the seasons of the Zodiacal year, answered in No 598, that I am unable to get rightly related. It would seem that correspondentially, the Golden Age of perfect fruition should be antipodal to the winter or Iron Age. I have thought that a clear understanding of another hazy question might clear this also—namely, the statement that Jesus was the sixth day of creation and the first Adam, while Adam is said to be the first day of creation. I have a glimpse of the harmony here, but it is only a glimpse. I want a clear comprehension of it. Though the light of Koreshan Science gives inexpressible comfort and joy, yet there is an inevitable pain and discontent with necessary environing limitations. Many points are now plain that I once thought impossible of explanation until I had reached perhaps fourth dimensional amplitude."

We shall touch upon the above points but briefly here. The Golden Age is the age of the golden fruit of the great Zodiacal cycle. It follows the Iron Age as spring follows winter; for the resurrection is out of death and darkness. The Sun rises and the light bursts upon the world. The transformation is marked, and results are achieved which are antithetical to those existing during the age of darkness.

Gold is the symbol of good, divine good; and good relates to external things of life; and good is the coordinate of truth, the truth of science. The seeming inconsistency of the placing of the Golden Age after the Iron Age is only in the seeming. The factors of divine progress have been operative through the world's darkness; and now, while the divine progress ultimates in the highest degrees of light and life, the darkness of the retrogressive evolution also culminates, and we have the rapid transformation.

Jesus the Christ of nineteen hundred years ago, was both the first Adam and the second Adam, then and there: the first Adam as the natural man Jesus, and the second Adam as the quickening Spirit resulting from the combustion of his personality. The Adam of the Old Testament was a man corresponding to the man Jesus

in mission and function, and he was the "first day" of a particular series. The student should not think of the planets in humanity as being grouped the same way in every cycle. The succession of Adam, Enoch, Noah, Moses, Elijah, Jesus, and Cyrus in the present cycle of 24,000 years, is not the same for preceding or succeeding cycles.

On this question confusion results from failure to perceive that the Messiahs are anthropostic planets, which are just as much subject to varied groupings and conjunctions and precessions, as are the planets of the physical cosmos. Think of the subject in the light of these suggestions. It is sometimes better to stimulate thought and lead the mind to active effort in comprehension of truth, than to satisfy the mind by detailed explanation.

We do not quite grasp the import of the expression used: "Yet there is inevitable pain and discontent with necessary environing limitations." We presume, however, personal limitations are meant, and not the fact that the cosmos is limited. The fact that the inquirer has already made progress, in that many things are now comparatively clear where before all was dark and vague, should be a source of encouragement. But we would suggest that satisfying knowledge of Koreshan Universology, knowledge for the rational mind, is for the natural man, applicable to and enjoyed by men and women in the natural world.

Knowledge is science, and science is for the intellect that is placed in proper touch and relation with the central Mind manifest in the circumferential Man of the age. Desire to attain to a comprehension of Koreshan Universology, here and now, and conceive that it is possible. Bring desire and expectation into harmony, and not only will the way open for a complete understanding of truth, but also for a complete transformation of the being from death unto life. *Doubt not.* Doubt is as unreasoning as credulity. Let reason reign supreme—reason illumined by the light of the rising Sun!

## The Concave Appearance of the Heavens.

"I intend to make you a visit sometime, and learn a whole lot of things I do not know, but desire to. I will ask a few questions now: When we look at the sun, morning or evening, is what we see a reflection or a refraction? If the former, how does it occur that we see the reflection when we stand *behind* the mirror, as it were? The same questions may refer to the moon, planets, and stars."

In the Koreshan Cosmogony, the heavens are conceived as revolving or rotating within the great concavity of the earth. The heavens constitute as a whole, a sphere, and set in them are the various lights which move diurnally from east to west. All of these lights are near the junction of our sea of atmosphere and the sea of hydrogen above us. The sphere of the heavens, existing and turning within the concavity, must expose its *convex* surface to the inhabitants of the earth. Now, it is this question of the convex heavens presenting the appearance of a great *concavity* that puzzles many students of the Koreshan System. And it is with this difficulty in mind that the above inquirer refers to our standing behind the mirror, as it were—that is, it would appear that the surface of the heavens at points of sunrise and sunset were turned away from the observer.

The visible sun is a projection from the central and invisible sun; the moon is a reflection, and the planets are reflections, while the stars are points of combustion interspersed near the junction of the two atmospheres referred to. But the question is not so much their origin or principles of manifestation, as to how a convex hemisphere of the heavens is constantly visible as an apparent concavity, a dome from horizon to horizon. If we can understand this, we can readily see why the sun appears to face us at sunrise and sunset on a level with the eye, though he be in reality going upwards and outwards over the expanse of the surface of the earth's concavity.

Between the earth and the visible orbs above us, there extends all around, our sea of atmosphere, having a depth of something less than 1,000 miles. The strata of this atmosphere are necessarily curved; and it is but natural



and inevitable that the propagation of the rays of light and of vision are in curved lines, and not rectilines as generally supposed. A sweeping curve of a solar ray from the setting sun enters the eye horizontally and causes the sun to appear to be on a level with the eye, if on the open sea, apparently contacting the horizon.

The factors of curvilinear light and perspective foreshortening, as well as the shape of the eye, constitute a pseudoscope, as it were, and changes the relief of the sphere of the heavens, giving it a concave appearance. We have sometimes used the pseudoscope as an illustration of how the heavens appear as a dome. To the naked eye objects with which we are familiar here on the earth appear in their natural relief and shape. If we use a telescope or microscope, they are apparently enlarged in size. A stereoscope is used for observing two pictures, it blending them as one, causing the objects to stand out in relief.

A pseudoscope simply reverses the relief of objects. A man's face appears as the hollow side of a mask; the surface of a school globe appears concave; cylinder appears hollowed—and so on with everything observed. It reverses the relief of everything. And so does the "pseudoscope" of human vision, as applied to the heavens—it reverses the relief of the great sphere above us and makes it appear concave. Therefore the convexity is apparently converted to a dome; and when the sun is away up in reality, going from the visible hemisphere of the heavens to the hemisphere opposite us, it appears on the rim of the horizon; and as it passes higher, as related to our horizontal, it really appears to descend, to sink below the horizon.

With this thought of the reversal of the relief of the heavens by means of the factors to which we refer, think of the position of the lights from day to day in the revolving sphere above us; and doubtless numerous apparent difficulties in the way of the Koreshan student will be removed and common astronomical phenomena easily explained. But if one supposes that we see in straight lines, as is generally and erroneously supposed, numerous apparent difficulties will be encountered in the study of the Koreshan Astronomy.

#### DISTINGUISHED ARTIST AT ESTERO.

Douglas Arthur Teed, Well Known in Europe and America, Paints Florida Scenes.

##### Mr. Teed's Versatility and Originality.

The visit of a distinguished artist, whose works have been seen in Rome, Berlin, London, and Paris, as well as in the principal cities of America, is an event in the South.

When this artist exhibited his paintings in Boston, a few years ago, the unsolicited compliments of the most discriminating judges were his in no measured terms. The *Transcript* called the Bazaar in Cairo a "painting which any artist might be very proud to leave in the land of his birth as a souvenir of his power and observation."

The subjects of Mr. Teed's paintings show his range and versatility. Here is a scene of Holland; there, what the *Transcript* calls "a small but delicious painting of the massive heads of Lybian lions. The color is superb, the drawing perfect." A rainy day in Venice, a rambling old Italian farmhouse, a Jewish Bazaar in Tunis, a German forest in the style of Corot, whose foliage has an elusive charm no other painter has given so well as Mr. Teed—all these are contrasts. They stand beside an inexhaustible series of rich canvases. One shows old court life in the reign of Louis XIV., painted, as a critic has said, with "enchanted grace and real atmosphere almost never depicted in an interior." Another represents "Going to Mass," where the celebrants clad in sacerdotal robes, approach the altar. Of this picture, a Boston appreciation notes, "The mingling of colors, the trembling of lights, the warm glow of yellow radiance floods the scene. The figures are strong, well posed, and are parts of the whole, built into the architecture." These are not chance or accidental effects, but they are the result of years of training in Rome, the great art center, where galleries and churches familiarize the mind and the eye with the best things of the past—a place where modern artists resort and where everything is done to further expression and conception. Mr. Teed has lived in Greece, in Egypt, and in northern Europe, drawing inspiration from varied scenes; but none of these things make the artist. He is born into his inheritance, and the fire of native genius is shown in the qualities of originality visible to a marked degree in this artist's earliest pictures. He began to paint when he was but ten, and some of his boyhood's pieces would stand the test of criticism and rival those of many an experienced workman.

It is impossible not to linger for a moment to describe "The Close of the Season," an effect similar to those of Millet, where a central figure stands in the middle of the canvas in an attitude suggestive of thought. Here the landscape is subordinated to the thought; here is the softness of a Grecian curve and pose instead of the harsh treatment of realism. The result is an original composition that is peculiar to no one but the artist whose works have been noted.

A painter's opinion of his own work has value for those who scan his pictures. It is of interest to know that Mr. Teed prefers to work upon a great allegorical piece, such as he is now about to finish. It will be an event for art-lovers when this picture is exhibited. "The Triumph of Death" is a canvas 9x12 feet upright, representing the supreme universal tragedy. The artist considers it only as the first stage toward another which is to be a comprehensive sequel to the first. The second picture, now under consideration, "Death Overthrown," will aim to give the brighter and grander side of the drama universal—the status after the great conflict is finished and the divine Spirit stands triumphant, with the foes of the darker sphere subdued.

Another point to note is that Mr. Teed aims to build a new school upon the foundation of all that is best in the ages that have gone before.

The subject of this sketch is the son of DR. C. R. TEED, the founder of Koreshanity. Both Mr. and Mrs. Douglas Arthur Teed are now at the city of Estero, incorporated last autumn in Lee County, Florida; and it is possible that they may spend some time here in the future. Mr. Teed will develop his own views of art through beautiful pictures—not simply of the Southern scenery, though that will prove a source of inspiration—but great canvases of interest to the world, because they enthrone the highest thought that have met the painter's brush.—The *Times-Union*, Jacksonville, Fla., May 14, 1905.

##### Founding a New School of Art.

The pleasure of seeing the pictures of Mr. Douglas Arthur Teed, the well known artist, is in store for the inhabitants of this vicinity, and promises to be a rare treat.

Mr. Teed has exhibited at Boston, Philadelphia, London, Rome, Berlin, and other art centers during the past ten years. He has spent years in Rome where one of his paintings, "La Kevista," attracted the attention of King Humbert who desired to have it remain in Italy. The surprising versatility of this artist has been supplemented by travel in the



## List of ————\*

## Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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Orient, where he has imbued himself with a wealth of material from which he draws his canvases. His range is remarkable and covers every subject known to art. He prefers the great allegorical masterpieces which clothe a deep thought in beautiful garments, but he is equally able to depict with minute detail the historic events that have marshaled themselves upon the world-stage.

Mr. Teed's landscapes are said to recall the soft effects of Corot, though his style is so original that it would hardly be correct to speak of any other artist. His genre work is superb, and whether he finds inspiration in the warm tones of Southern Europe or the cooler tints of the more temperate zones, his work displays the same qualities of breadth and individuality. One of his paintings, "The Vale of Monte Rosa," was presented by himself to the Carnegie Library in Binghamton, New York. It represents the sun rising over the rugged mountain tops, while the mists from the valley catch the beams and the vale below is still in the shade. This work has been highly praised by experts and is of great value.

The Boston *Transcript* calls Mr. Teed "a man of high ambitions, with a fine sense of color, a just appreciation of values, and a close observer of the subtle and delicate variations of the sensitive gamut." He desires to build a new school of art, more progressive than those of the past, because it will incorporate the best that has been done by the great painters of all ages.

He is now at work upon a majestic canvas (9x12 ft. upright) entitled, "The Triumph of Death." This story of the universal tragedy is to be followed by a second picture called, "Death Overthrown," designed to present the brighter and grander side of the drama. He believes that a picture should aim higher than to please the eye alone—that it should be so high in its intent, so true in its treatment that all normal minds should be benefited and educated by it—to this end his has been a life of continuous study.

The genius which enabled this artist as a mere boy to produce works which rival the virility of mature years, strikes the observer the instant his eyes rest upon one of Mr. Teed's canvases.

Southern Florida is fortunate in the advent of so distinguished a painter and it is possible that instead of going to India, Mr. Teed may remain to exploit the rich, new field of this semi-tropical region. He is now visiting his father, Dr. C. R. TEED, the founder of the Koreshan Community at Estero.—LUCIE PAGE BORDEN, in Ft. Myers (Fla.) *Press* May 11, 1905.

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ESTERO ART EXHIBITION.

The Art Hall at Estero Opened May 18, Exhibiting the Work of D. Arthur Teed.

The First Annual Exhibition of the Estero Art Studios was held at Estero on May 18, at which were exhibited paintings by Douglas Arthur Teed, whose work has been recently noticed in the daily press of Florida. This Art Exhibition was attended by a number of people from different points in Lee County, and was a source of delight and great surprise to all.

We shall devote some space in the next issue of THE FLAMING SWORD to reports of the exhibition, description of some of Mr. Teed's pictures, and discussion of the subject of art as related to the progress of Koreshanity and of the world. By way of introduction of Mr. Teed's work to our readers we publish in this issue articles from the Florida Times-Union and the Fort Myers Press. The Art Exhibition at Estero is but one of the first steps in the work of establishing this point in Florida as the great center of all that is refined and progressive.

THE WEEKLY NEWS-DIGEST.

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Important Foreign News.

Reports current say that the Russian fleets have been seen about 700 miles south of the island of Formosa. There is much speculation as to the time and place of the impending naval battle. It is thought that the Japanese fleet will meet the Russian squadrons off Formosa. It is expected that Admiral Togo will win, as his fleet is manned with veterans. The strait of Formosa is heavily mined, and it is said that unless the Russian fleets dodgingly turn into the open Pacific en route to Vladivostok, they are in great danger of destruction by mines, torpedo boats, and Japanese warships.

The authorities at Vladivostok have asked that all consuls and foreign commercial agents to leave the fortress, permission being given them to reside in other cities along the coast. It is evident from this request that the Russians are preparing that place to sustain a siege. It is doubtless the object of the Japanese army to take this city at an early date, as it is an important point, the principal Russian port in Asia.

The international economic congress convened last week at Berlin, with large attendance representing principal European nations.

(Continued in next column.)

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Happenings in America.

Employers and representatives of the great Chicago strike of teamsters are said to be seeking settlement of issues by arbitration. The strike has assumed serious phases; blood has been shed, and the strike leaders may be indicted for murder. It is reported that the public as well as the unions are incensed over recent action of the obviously incompetent strike leaders, who planned the employment and arming of sluggers to attack non-union drivers. It is said that peace is in sight; but when it is won it may reveal the futility of the efforts of the strikers to gain their points.

The people of Philadelphia are greatly incensed over the action of the city council in leasing the city's gas works for 75 years for the total sum of \$25,000,000, to the United Gas Improvement Company.

Hoch, the notorious bigamist and wife-poisoner, is convicted at Chicago of murder in the first degree, and penalty fixed at death.

The tenth annual convention of the National Association of Manufacturers convened last week at Atlanta, Ga.

Students in Morgan Park Academy, Chicago, go on a strike against the food served in that institution.

Postal department decides against magazine supplements to daily and other newspapers.

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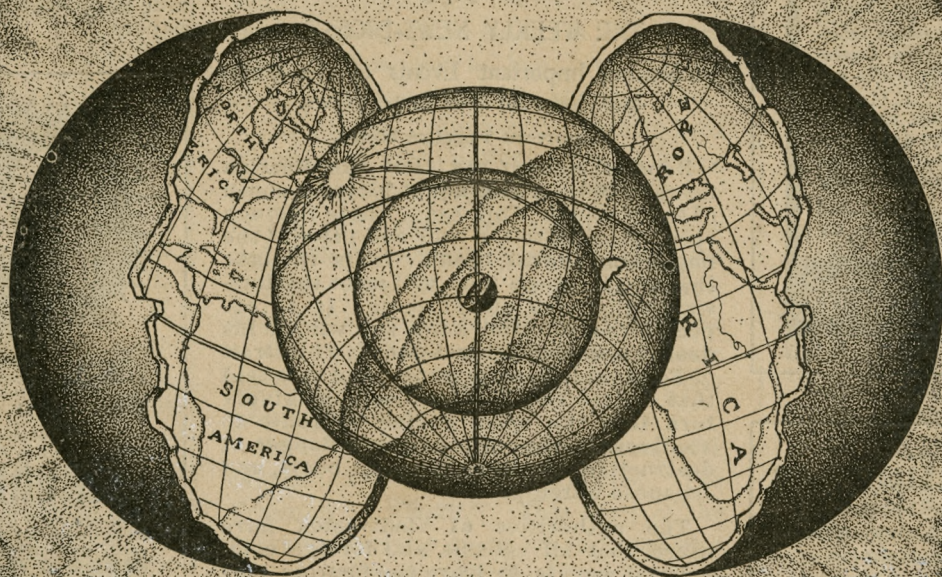
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